

CHRISTIAN MESSENGER.

"HOW BEAUTIFUL UPON THE MOUNTAINS, ARE THE FEET OF HIM THAT BRINGETH GOOD TIDINGS, THAT PUBLISHETH PEACE."—[Isa. lii, 7.]

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THE LAW OF THE LORD.

BY A. MOORE, READING, PA.

The law of the Lord is perfect, converting the soul. Psalm xix, 7.

Laws presuppose the existence of a legislator, and are always framed according to the mind, will or judgment of the lawgiver. If the lawgiver be a wise and good being, his laws will be productive of wise and benevolent purposes. But if he be an unwise or evil being, his laws will either fail of accomplishing the purposes for which they were designed, or produce evil consequences. And the laws, or the effects produced by them, are quite sufficient to determine the goodness or badness, wisdom or folly of the legislator.

The real and true object of all law, whether human or divine, is to benefit the governed—the subjects of law. And if the legislator have any other object in view, it is evident he is not a good being, and that he is not actuated by benevolent motives. And the motives by which every actor is actuated determine the moral goodness or badness of the agent. Because of the imperfection of mankind, human laws, it is true, frequently fail of accomplishing the purpose for which they were intended. Nevertheless this alters not the real object of human legislation—but merely evinces the fallibility of man, and the imperfection of human laws. If our laws were perfect such failures would not exist—but all the ends of legislation would be accomplished, and the true object of law attained. These are plain and self-evident truths, which I trust all can understand.

We delegate the power and right of legislation to a few individuals, who enact laws, not merely to benefit themselves, (although they may be amenable to the same statutes,) but to profit the governed—the community at large. And if they have any other object in view, they are prompted by unjustifiable motives—and are unfit to fill the office they hold. The good of the governed is the only object that a good legislator can have in view.

All human laws, however, are, and must necessarily be, faulty and imperfect; and therefore, instead of benefitting, they frequently oppress and injure mankind—mar the harmony and well being of society—and afford opportunities for the crafty and dishonest to oppress the weak, and spoil the unsuspecting and the unwary. And instead of securing, these human laws sometimes break up, the foundations of civil government—spread anarchy and confusion throughout the land—and render the state of society far worse than it would be, were there no laws at all!

And why do these defects exist in human governments? Evidently because human laws, being imperfect, do not always answer the real object of legislation. Perfect laws must necessarily produce the desired effect; and accomplish the real design and object of all law. That is, they must benefit the governed. Any law, therefore, that does not fully execute all the purposes for which the lawgiver designed it, is an imperfect law, and differs materially from the perfect law of the Lord spoken of in the text. It is sheer sophistry to affirm that some of the sub-

jects of God's law will not submit to it, and that, therefore the law cannot complete all the purposes for which the legislator designed it. For God could not have been ignorant of some future perversity in the heart of man, that would foil his attempts and disappoint his expectations, when he enacted this perfect law. But it must have been framed in full view of the nature feelings and conduct of man—and of every circumstance, however remote, that would ever transpire in the universe.

Besides, this 'perfect law,' or governing principle of the Lord, is designed to operate upon the heart and affection of man, and to make him submissive to the Divine mandates.

'The law of the Lord is perfect, converting the soul.' And this law being 'perfect,' must eventually convert the souls of all its subjects. And if it do not, it is not a perfect law. For that which is perfect fails in nothing. And we can judge of the perfection of a law, only by the effects which it produces. An imperfect law may fail in accomplishing the objects for which it was designed. A perfect law can never fail. And the law of God, being perfect, must, without the least possibility of failure, fulfil the purpose for which he designed it—which is, to profit all who are its subjects. And it must, therefore, and will ultimately, render all mankind holy and happy.

Although the grand object of all laws is the same, there is still a manifest difference between human and Divine laws: Inasmuch as the happiness and interest of human lawgivers are dependent on the laws which they enact for the government of the populace. But the law of God is intended merely for the good of its subjects—his own happiness and interest being entirely out of the question. God is in, and of himself, necessarily and independently happy. And therefore, neither the object nor consequences of his law can affect him in the least degree. And as he is infinitely good, the conclusion seems necessarily to follow, that the only object of his legislation, is to benefit the creatures of his power.

What other object could a wise, good and holy Being have in view, in the government of his dependent offspring, than to do them good, and render them happy? God's own happiness can neither be increased nor diminished by the consequences of his law. There is, therefore, no motive for him to establish a law, the consequences of which will prove detrimental to the happiness of his creatures. Hence it is obvious, that the sole design of the law of God is to benefit mankind. And to suppose that he has any other object, is to impute to him a lack of goodness and love, and to charge him with neglecting to provide for the happiness of his offspring! A wise being never acts without design. A good being never acts with an evil design. And God being both wise and good, has nothing in view but the happiness of his creatures in the operations of his law.

I am well aware that the law of God is frequently spoken of as prohibiting man many pleasures and enjoyments which he might otherwise possess—and that man would experience more happiness if he were not restricted in his conduct by the Divine law. If such were the case, it would seem that the Deity was not

kind to his creatures, or else that he could not frame a better law. Will it be said that it was necessary that God should enact a law, the consequences of which are inimical to his creatures? If so, I would ask, *Why* was it necessary? It has been asserted that the security of his government requires it. This seems strange, too, that the security of God's government should render it necessary for him to make laws which will prove an essential injury to some of his dependent offspring!

They who assert that it was expedient or necessary for the Deity to enact a law, the consequences of which will be the endless and unmerciful punishment of a part of mankind, will endeavor "to vindicate the ways of God to man," by appealing to the act of capital punishment—the penalty of (some) human laws. They assume it as a fact, that the security of human government renders it expedient, that the desparado, who takes the life of his fellow being, should himself be put to death. And hence they infer, that, inasmuch as it is necessary in human governments to inflict the greatest possible evil on the murderer, it must be necessary in the Divine economy to inflict ultimate evil on the unrepentant transgressor of God's law. This opinion, however, we conceive to be subject to the following animadversions. 1. We say there is no absolute necessity for destroying the life of a fellow being, so long as a million of men can confine one individual. 2. The security of government does not require it. Our government is no more secure after a mob of our citizens have disgraced themselves and their country, by dragging from his gloomy prison house a poor unfortunate fellow mortal, and murdering him in cold blood, than it was before! 3. Allowing merely for the sake of the argument, (what will by no means be admitted) that the security of human government does require that community should murder the murderer, does it thence follow that the security of God's government requires that he should inflict an endless evil—an infinite curse on a portion of his defenceless offspring? By no means. What if community possessed the power of reclaiming the murderer, would it then be justifiable in destroying his life. Certainly not. Is God lacking in power, wisdom or goodness? If he is not, how is it possible that he should find it necessary to annex a penalty to his law which will involve a part of his creation in the greatest possible evil? And how can his ways to man be vindicated on such a principle? There is certainly no necessity for it; and as God is a Being altogether lovely, he could not have had an evil inclination towards his creatures, in framing a law, whereby we are commanded to regulate our lives and conduct. Hence we say again, that the object of God's law is to benefit his creatures—the subjects of that law. As God is a Being of infinite wisdom and unlimited power, it is indeed absurd in the extreme to suppose that his law will eventually fail of accomplishing the object for which it was originally designed, and still remain a 'perfect law.'

God does not frame a law for the purpose of trying what effect it will have upon mankind. But he knows from the beginning what effects it will produce as well as he ever will—as well as he ever can know. And therefore, the object of his legislation must, and will be

accomplished before one jot or tittle of the law shall have passed away. "For verily (says Jesus) I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled."

What does the law of the Lord require us to do? 1st. Negatively—"Thou shalt not hate thy brother in thine heart." Moral laws are always the same: we are forbidden "to return evil for evil." No matter how much evil and indignity we may have suffered by the hands of a malicious brother, we are still commanded *not* to hate him. No circumstances, how aggravated soever in their nature, can afford matter of justification for him who hates his brother in his heart.

We are justifiable in condemning and despising the conduct of those who walk disorderly—condemn the law of the Most High God—and industriously spread the bane of infidelity, and atheistical (pretended) philosophy throughout our land. We are also justifiable in reprehending and exposing the vices and iniquities of those, who, under the sacred mantle of religion, rob the widow and the fatherless for the ostensible purpose of disseminating the gospel among the heathen—count gain godliness—and make merchandise of the people. We are moreover justifiable in censuring spiritual wickedness in high places—in exposing all religious frauds—and in endeavoring to deliver the people from priestly domination and ecclesiastical tyranny! Nevertheless, we are *not* to hate those, who, under the dominion of blindness, are straining every nerve, in endeavoring to extirpate the Christian Religion. Neither are we to hate those, who under the sacred garb of piety, spoil the ignorant and deluded, and keep them in bondage to fear, by terrifying them with dread of an imaginary hell, instead of proclaiming to them "the glorious gospel of the blessed God," which is emphatically, good news, "glad tidings of great joy, which shall be to all people." Nor are we to hate the openly vicious and depraved, who are led captive at the will of Satan, dead to all the joys of religion, strangers to the consolations of the gospel of love, and suffering the pangs of moral death—the inevitable consequence of sin. No! we may hate *evil actions*, but not the actor. And wisdom dictates that we should correct our own, by the faults of others.

Again. Community possesses the *right* of punishing the violator of the law of the land—and duty, as well as necessity requires that it should be done. But we should never be actuated by feelings of *hatred* towards those whom we cause to suffer the just demerit of their transgressions. Were we to suffer the lawless and disobedient to continue their depredations with impunity, we should do injustice to ourselves and fellow beings, and manifest *weakness* and not love for the transgressors.

2d. Positively—"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment, (in the law.) And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets."

We are commanded to "recompense to no man evil for evil"—but to "overcome evil with good." Now it is very evident, that he who returns "evil for evil," degrades himself to a level with the aggressor. That is, he who injures another from whom he believes he has received an injury, places himself on precisely the same ground as he believes him to stand from whom he received the supposed evil. So it is plain, that, instead of mending the matter, he only makes it worse—instead of overcoming evil with good, he adds evil to evil, and practices himself that which he condemns in another.

It is folly, nay, it is *madness* in an individual

to seek for redress by adding evil to evil. We might just as well add fuel to the flame for the purpose of extinguishing it, as to add evil to evil with the expectation of overcoming it. Besides, he who thus attempts to avenge himself of the injury and indignity he has suffered, is oftentimes more in the fault than he whom he is endeavoring to injure.

Do you not often witness instances of this kind? Have you never seen men crazed with the ragings of unbridled passion, rushing like madmen to destroy the property and good name, and perchance the life, of their neighbor, when they were the *cause* of their own anger; and more reprehensible in the whole affray, than he whom they were seeking to destroy? But allowing an individual to have judged rightly, when he supposed his neighbor to have done him an injury, even this would not justify him in recompensing 'evil for evil,' nor would it meliorate his condition. Because one man has done wrong, it is no reason why another should do the same. *Nor will it lessen evil to add more to it.*

We are commanded 'to overcome evil with good,' because God will 'overcome evil with good.' The precepts of the gospel require us to act upon the same principle that God acts upon. We are to love our enemies and to bless them that curse us, *BECAUSE* God 'is kind to the unthankful and the evil.' But if God will inflict evil on his creatures as an *end*—as his *ultimate* object, because they have done evil against him—then we are, to say the least, privileged to inflict evil on our fellows who have done us evil, as an *end*—without having any farther object in view. For, let it be understood that we are not required to act upon better principles in our intercourse with our fellows, than God acts upon in his dealings with mankind. But, we are required to act *like* God. We are commanded to 'be perfect, even as our Father which is in heaven is perfect.' The command, therefore, for us to 'overcome evil with good,' is a strong evidence that God will 'overcome evil with good.' Thus we find that the law of the Lord, not only prescribes our rule of life and conduct, but it also furnishes profitable instruction concerning the Divine character. If the Almighty had designed to heap evil upon evil, and thus to subject a part of mankind to *endless evil*, we may rest assured that he would never have commanded us to 'overcome evil with good.'

Why are we commanded to obey the law of the Lord? God is a reasonable lawgiver. His law is not without reason. 1st. Negatively.—Because 'his commandments are *not* grievous.' 'For this is the love of God, (says John) that we keep his commandments; and his commandments are not grievous.' This is certainly a very good reason why we should obey the commandments of God. If they were hard and 'grievous'—if we could experience more happiness by disobeying, than by obeying them, then indeed, might we wonder that the Lord should require us to obey his law.

2d. Positively.—Because happiness cannot otherwise be obtained. The duties enjoined upon us by the Divine precepts are every way calculated to enhance the happiness of the obedient. We are called upon by the 'law of the Lord' to perform no duty, the performance of which would in any wise militate against our welfare and advantage. 'The law of the Lord' is given us, not merely to prohibit us the indulgence of base passions and carnal appetites—not merely to dissuade us from evil-doing, by pointing out the pernicious consequences of sin—not merely to denounce 'wrath, tribulation, and anguish upon the children of disobedience'—but also, to mark out for us the path of moral rectitude which can alone lead us to solid bliss and permanent joy!

The path of sin and disobedience is hedged up with briars and thorns, and 'the way of transgressors is hard,' while 'wisdom's ways are ways of pleasantness, and all her paths are peace.' 'The way of wickedness is as darkness; they know not at what they stumble.' 'But the path of the just is as the shining light, that shineth more and more unto the perfect day.'

The yoke of sin and disobedience is truly an hard and a galling one, the burden of iniquity is heavy and oppressive, and the service of Satan is cruel and tyrannical in the extreme. Hence says Jesus; 'Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.' What powerful incentives to virtue and obedience? Who can believe the Savior's testimony, and still refuse to put on his 'easy yoke'—learn to be wise, and thus enjoy the rest of the righteous?

From the foregoing it is obvious, that the Lord hath commanded us 'to keep his precepts diligently,' because it is not merely our duty, but also our interest to do so.

It follows therefore, that the command for us to obey 'the law of the Lord,' is an evidence of his love—his love for all—for we are all commanded to obey it. Obedience to the Divine law is required of all men, and if God did not love us, he would not command us to do that which renders us happy.

But let us inquire, Will the time ever arrive when mankind universally will obey 'the law of the Lord?' Or, in other words, will his law ever be universally fulfilled? If it will, then universal happiness will follow as the necessary consequence. For all who become obedient to the law of righteousness are rendered happy. Happiness is the legitimate effect of obedience to the requirements of the divine mandates! Now if we can prove that 'the law of the Lord' will ever be universally fulfilled, then we shall have gained a weighty and conclusive argument in favor of the universal holiness and happiness of mankind.

That a time will arrive, however remote it may be, when 'the law of the Lord' will be universally fulfilled, is fully established by the words of Jesus, as quoted above. 'For verily I say unto you, Till heaven and earth pass, one jot or one tittle, shall in no wise pass from the law, till all be fulfilled.' 'The law of the Lord' requires obedience of all men; and it can never be fulfilled, until all on whom it is obligatory, are obedient thereto. And, when all shall obey it, all will be happy, for happiness is the inevitable consequence of obedience.

Again. St. Paul, when speaking of 'the new covenant' in contradistinction from the old, says: 'For this is the covenant that I will make with the house of Israel, after those days, saith the Lord; I will put my laws in their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: and they shall not teach every man his neighbor, and every man his brother, saying, know ye the Lord, for all shall know from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more. When 'all shall know the Lord from the least to the greatest'—having his 'laws in their minds,' and written in their hearts—then shall 'the law of the Lord' be universally fulfilled. And therefore, the conclusion inevitably follows, that mankind will be universally happy!

We hear much said about the *awful* requirements of 'the law of the Lord.' It is supposed that it demands the endless and unmerciful sufferings of a large part of those who violated it. But this is certainly an egregious mistake. It

demands OBEDIENCE, and not endless disobedience! Nor will it ever be fulfilled until all obey it.

We have already stated what the law of God demands. It requires us to love God supremely, and our neighbor as ourselves. 'On these two commandments hang all the law and the prophets.' Here is a beautiful compendium of the whole moral law of God. The testimony of St. Paul touching this subject, is not less laconic and comprehensive. 'Owe no man any thing, but to love one another; for he that loveth another hath fulfilled the law.' And again: 'Love worketh no ill to his neighbor; therefore love is the fulfilling of the law.'

It must have been perceived, that neither Jesus, nor Paul affirmed that the law of God requires the eternal and unmerciful torment of a part of our race. Hence we say again: 'the law of the Lord' requires of all men obedience.

'But,' says the objector, 'some men have violated the law of God.' Nay, we say, all men have violated it. But does man's violation of the Divine law alter its demands? By no means! If all men were openly to avow their hostility to, and entire disregard of 'the law of the Lord'—if they were to declare that it is in no wise obligatory on us—that we are amenable to no law, but have perfect right to hate and injure our neighbor, and live as we list, having no other object in view than our own selfish gratifications—plundering innocence and virtue, to support vice and wickedness—and always seeking our own happiness at the expense of another's welfare. I say, even all this, would not, could not alter the demands of God's law, so as to make it require the endless perdition of a part of mankind!

Now it is perfectly evident that the fulfilment of the Divine law, instead of proving an endless curse to a part of mankind, will prove a blessing to all. The law shall be fulfilled. And it can never be fulfilled until all obey it. And when all shall obey, then will all be happy.

But it is supposed that, because mankind violate the law of God in this life, he will confine some of them in a state of unending suffering, where they will never have an opportunity of obeying this law, but where they must of necessity violate it to all eternity! But it does seem to us like fallacious argument, to suppose that God, whose law demands obedience, will place some of its subjects in a condition which will render it utterly impossible for them even to become willing and obedient subjects—and which will frustrate the design of his legislation!! Is this what our Lord meant when he declared that the law should be fulfilled? No. For this would not be fulfilling the law. 'Love is the fulfilling of the law'—and not eternal hatred and disobedience!

In conclusion, permit me to state plainly, that I have not contended against the punishment of the wicked and disobedient. I believe that mankind are, and always will be punished for their sins, so long as they remain sinners. But when Christ shall have finished sin, according to the promise, the punishment for sin must necessarily cease. Sin is always productive of pain; and so long as mankind remain in a state of disobedience, they must, and will experience the fearful recompense that awaits the ungodly. But I have endeavored to maintain that the object of God's government, is not to render a part of his offspring eternally miserable—but to make them all eternally holy and happy. And that the punishment which God inflicts upon mankind in consequence of their sins, is not designed as an end, but only as the means of producing a farther end, which end, is no other than the good of the punished. Amen.

A good name is rather to be chosen than great riches, and loving favor rather than silver or gold.

Original

OBJECTION.

Universalism, say some of its most prominent opposers, "fails entirely to produce love and obedience to God, inasmuch as it does not attach to the violation of the Divine law an 'infinite penalty.'" It is contended that the promulgation of the doctrine of endless punishment is the chief and perhaps the only salutary restraint upon wicked men.

Were it not for this, capital offences would be much more frequent, iniquity and crime would stalk abroad like "the pestilence that wasteth at noon day"—our prisons and penitentiaries would be inundated with flagrant criminals the subverters of all order, the despoilers of the peace and harmony of society.

If this be a truth, it was true at the time when christianity was introduced into the world, and assuming this position, (in which the objector will doubtless agree with me) that its design was to reclaim men from the error of their ways, we ask why it is that christianity or the gospel did not abound more with the threatenings of future endless punishment? If it be true that the gospel was a "light to the Gentiles," and was to "purge men from their iniquities," and the only way of securing their attention and obedience to it was to reveal along with it the certainty of never ending torments, why did its publishers not more frequently urge this penalty?

Admit if you please, that capital and public execution is the only preventive of wilful murder, and what would you think of our lawgivers and judges, should they only publish this penalty to the virtuous who they were conscious would never commit this outrage? Yet it is true that the text which is so often quoted to prove the doctrine in question, (Matt. xxvi, 46,) was spoken by our Savior to his disciples who did not need the influence which it is said this doctrine exerts over wicked men. If our ministers of justice knowing that the effectual way to prevent the perpetration of crime is to publish the penalty were to neglect to declare it to offenders, or to any inclined to commit offences worthy of death, they would be the promoters and abettors of villainy.

So if the primitive apostles of the gospel were convinced that the success of their preaching, and an observance of its requisitions only depended on their declaring the "infinite penalty" of the law, they must have sadly neglected the great efficient means of winning men to christianity. For in reading the Acts of the apostles, the preaching of Peter, and Paul and John, we find no mention made of "an eternal hell," or an "infinite penalty." The candid reader is referred to the last dying prayer of our blessed Lord, "Father forgive them for they know not what they do." If any individuals on earth needed the revelation of this alleged "penalty," which it is said, will influence the sinner to repent and reform, they who imbued their hands in innocent blood should have been apprised of it. Read the petition that dropped from the lips of the expiring martyr Stephen, "Lord lay not this sin to their charge," and then ask yourself if the menace of "endless woe," is the grand means to convert the wicked. Peruse with unbiassed mind the xxivth of 1 Sam. and inquire if it was a voice of thunder threatening the malevolent Saul with a direful punishment that made him to shed tears of contrition? No! it was the clemency and forbearance of a persecuted and hunted David, breathed forth in these words, "Behold this day thine eyes have seen how that the Lord hath delivered thee to day into mine hand in the cave, and some bade me kill thee; but mine eye spared thee." And Saul lifted up his voice and wept, saying, thou

art more righteous than I for thou hast rewarded me good whereas I have rewarded thee evil."

If the heart of the intemperate Saul was melted in this way, we humbly propose the question for solution; may not the love and benevolence and mildness that characterize the gospel of peace, produce the same result on "hardened sinners?" B. B. H.

RELIGIOUS INSANITY.

The struggle of sectarians, in this age of religious inquiry, to increase their respective sects, and the departure of many from the legitimate means of convincing the human mind, relying on excitements, protracted meetings and superabundant terrors; has resulted in the actual insanity of very many people in different parts of our happy country, and even in the self destruction of some valuable members of society.

Benevolent men feel it their duty to take measures for the prevention of such violent and destructive attacks on the mind and moral feelings of the community. Yet they are unwilling to ask any legislative enactments on the subject; and choose to rely on the methods which may be taken to remedy the evil by calling forth a correct public feeling. The only method of doing this is to present plain undeniable facts to the public, trusting that facts will speak a language more eloquent and impressive than all the abstract reasoning in the world.

But in doing this, they know very well, that the feelings of relatives and friends, unless they understand the object and importance of giving publicity to such facts, may be wounded, perhaps offended. Let us think of this subject. If we see multitudes in danger from the same cause which has destroyed one of our beloved relatives, what is our duty? Shall we let them go on and meet with the same fate, through a sickly sensibility, which dreads to proclaim the sorrows of our family to so many people. No! Forbid it reason! Forbid it charity! Duty and religion requires that we deny ourselves, and proclaim our own troubles, as a warning to others. Nor can we have peace of conscience unless we do it.

We offer these few remarks, because we learn that some offence has been taken at the mention of a circumstance attending a fourteen days' meeting recently held at Saccarappa village, in this vicinity. A respectable young lady was mentioned, who had experienced the ruinous effects which these meetings have produced in very many cases within a few years. But, if we understand the matter rightly; some of the friends of these meetings, have endeavored to persuade some of her friends, that we committed a great offence by mentioning her name. Why, say they, should her name be mentioned? Cunning creatures! They know very well that the story would be good for nothing without a name. It would stand on no better basis than a thousand falsehoods, that have appeared in tracts and periodicals without names or dates. We deal not in falsehood, but in facts, solemn facts. Let truth prevail.—Christ. Pilot.

Around us we every where behold a busy multitude. Restless and uneasy in their present situation, they are incessantly engaged in accomplishing a change of it; and, as soon as their wish is fulfilled, we discern by their behavior that they are as dissatisfied as they were before. Where they expected to have found a paradise, they found a desert. The man of business pines for leisure. The leisure for which he had longed, proves an irksome gloom; and, through want of employment, he languishes, sickens and dies.—Blair.

The man who yields even a silent assent, when his friends are calumniated, must be regarded as wholly unworthy of confidence or esteem.

JACOB'S FIRST OFFENCE.

Having occasion one day last summer to look into Judge King's Court, to find a lawyer, who, we learned, had, like ourselves, made at that moment his first appearance in that place for several years, we found the court occupied in sentencing certain criminals, against whom the jury of *peers* had pronounced the verdict of guilty. One after another his honor despatched the motley group of black, white and grey, who were congregated in the prisoner's box; some were to serve the public for two years and others for a few months, according to the legal distinction of their various misdoings; and each heard in silence his sentence, and looked all submission, as if that, if all was known, the punishment would have been doubled. This silence, we remarked, is the attribute of the prisoner's box. The bold and reckless are silent because they would brave all consequences; the timid speak not because they are timid. When the whole array of culprits in the box had been disposed of, we looked for a movement of the people toward the door, but instead of that, attention was directed to an individual sitting on a bench at the right of the prisoner's box. Changing our position, we had a full view of him, and we will now attempt a sketch of his person.

The man was about 75 years of age, and bore those marks upon his visage, which denoted that labor and exposure had aided him in his work. As he sat, his body leaned forward to an angle of about forty five degrees, his right hand was resting on a staff, and in his left, but lying on the bench, was a bag. His dress was of the most ordinary kind, his beard had not that length which adds dignity to age, nor was it sufficiently short to denote any recent attention to personal comforts; a few stray white hairs were hanging straight down from under a coarse cap, with which his head was covered. Recent confinement had given more than a common paleness to his visage, and unusual dimness to his eye.

"Jacob" said the judge, in a tone in which feeling for the age and wants of the prisoner had evidently obtained the mastery over the sternness of justice; "Jacob, you have been found guilty of stealing a quantity of poultry."

Jacob turned his dim eye towards the judge, and slowly shook his head, while his fingers played nervously upon his bag and cane.

"The jury has pronounced you guilty," again said the judge, in a tone which conveyed a doubt whether the poor old man understood the nature of his situation.

"I heard them," said Jacob; "though I never intended to steal from any man, whatever my wants may have been, and they have been many and pressing. I never intended to take what was not my own. I have lived 75 years in the same neighborhood, and—and—" Jacob had evidently lost the thread of his remarks, he looked about as if to catch some hint by which to enable him to proceed, but he was unsuccessful; he shook his head again and cast his eyes upon the floor.

"The Court," said the judge, in a tone of kindness, "have considered the circumstances of your case, and pronounce the following sentence—"

"Sentence; sentence," said Jacob rapidly, as he again gazed on the judge; "sentence; I have fought for the country, I have paid taxes for the state, and I am now to be sentenced. Who is he that can say that Jacob—ever wronged him in 75 years? I appeal!" continued he, in a low, trembling voice, "I appeal to Frederick G— and William —, who were boys and men with me, whether I have been charged with a crime; let them speak for me."

"They are both dead," said the officer.
"Dead?" said the old man. "Yes."

"So they are; I had forgotten; they have been dead these ten years. But no man, dead or alive, ever heard me accused of wrong doing till this charge was made; and what had I to do with the fowls? I could have lived without them. I needed not to steal them. Steal! I did not steal them."

Again Jacob seemed to forget his subject; he talked on incoherently, until he seemed weary when the judge again prepared to pronounce the sentence.

"I would call some of my relations," said Jacob, "but that I now remember that they are dead also; they are all dead."

When he was again silent, the judge said to the officer, "take the old man to the prison, and let him wait there 30 days, (the shortest time allowed by law for his offence) and let there be endorsed on the committal, an order for him to be admitted to the Alms-house, as soon as the thirty days are passed."

Jacob rose when the officer approached him, but it was evident that he had paid but little attention to the sentence. He took up his bag, and as he was moving out of the court room, he muttered, "Sentence! I did not steal." He raised his eyes to the crowd that were gazing upon him; a slight hectic flush passed over his visage; he repeated, "*but they are all dead,*" and then began his journey to the prison.

For more than 70 years, it seems, that Jacob had mingled with society, man and boy, he had been known as *honest*; no temptation had caused him to swerve from the track of duty, and he had grown up and grown old, with none to gain-say his credit. Childhood's sunny years, the long eternity of boyhood, youth's gay sallies, and man's sober occupations, had all come and gone, and Jacob had passed through all unscathed by serious censure, unmarked by premeditated guilt; and on the very threshold of his coffin, slipping as it were into his grave, with almost fourscore years upon him, in an unguarded hour, he made shipwreck of his whole voyage, and, in sight of port, sunk into infamy.

Do parents, and guardians see nothing in Jacob's late *his only error*, upon which to build a caution for their offspring and their charge? We all, it is hoped, hedge about our children with correct precept and wholesome example, and fix their influence by early prayer. And we should then act from *principle*. The year of our lustre may pass in safety, temptations may assail in vain, and we may look back on half a century of unsullied life, and thank God that we are not as other men; but when the pride of a good standing fails us, when our outward relations are less fair, when the strong incentives to good from various connexions cease, all must depend upon an infixed, a safe and sure principle of right. We are not always safe; even the "attendant spirit" of good which each of us hath to watch over and guard us, seems sometimes to have closed the eye, or to have lifted it toward a higher power; it is not on us, and we fail.—*U. S. Gazette.*

HUMAN SUFFERING.

I am confident that the far greater portion of human suffering is of our own procuring, the result of ignorance and mistaken views, and that it is a superfluous and unnecessary mixture of bitterness in the cup of human life. I firmly believe that the greater number of deaths, instead of being the result of specific diseases, to which they are attributed, are really caused by a series of imperceptible malign influences, springing from corroding cares, griefs and disappointments. To say that more than half of the human race die of sorrow and a broken heart, or in some way fall victims to their passions, may seem like advancing a revolting doctrine; but it is, nevertheless, in my mind, a sim-

ple truth. We do not see the operations of grief upon some one or all the countless frail and delicate constituents of human life. But if physiology could look through the infinitely complicated web of our structure with the power of the solar microscope, it would behold every chagrin severing some nerve, paralyzing the action of some organ, or closing some capillary; and that every sigh draws its drop of life-blood from the heart. Nature is slow in resenting her injuries; but the memory of them is indelibly impressed, and treasured up for a late, but certain revenge. Nervousness, lowness of spirits, headache, and all the countless train of morbid and deranged corporeal and mental actions, are, at once, the cause and effect of sorrow and anxiety, increased by a constant series of action and reaction. Thought and care become impressed upon the brow. The blan-cescence of cheerfulness evaporates. The head becomes shorn of its locks; and the frosts of winter gather on the temples. These concurrent influences silently sap the stamina of life; until, aided by some adventitious circumstance, which we call cold, fever, epidemic, dyspepsy; death lays his hand upon the frame, that by the sorrows and cares of life was prepared for his dread office. The bills of mortality assign a name to the mortal disease, different from the true one. Cheerfulness and equanimity are about the only traits that have invariably marked the life of those who have lived to extreme old age. Nothing is more clearly settled by experience, than that grief acts as a slow poison, not only by the immediate infliction of pain, but in gradually impairing the powers of life, and in subtracting from the sum of our days.—*Selected for the N. York-Mirror*

NATURAL CONSTITUTION OF MAN.

All creatures either rational or irrational, must act agreeably to the constitution under which they are formed. Now if sin is the constitution under which man is formed, and he acts agreeably to that constitution, who is to be blamed? If man is *naturally* inclined to sin as he is to eat, drink and sleep, there can be nothing blame worthy in him in this respect, because he is not the author of his own nature. Moreover if it be the nature of man to sin, then sin is his proper element, and instead of the disquietude which sin commonly produces, it will render him as happy as any element does the creature whose nature it is to move in it. But we find that 'wisdom's ways are pleasant.' Why? because it is adapted to the natural constitution of man. 'The way of the transgressor is hard.' Why? Because sin is not the constitution under which man is formed.—It is contrary to his nature. Let us then pursue that course of conduct which is designed in the order and nature of things to afford us 'happiness, our beings end and aim.'—*Universalist Watchman.*

We may preach, and write, and publish; but we must drag no one by the hair. We ought to commit all to God, and let his word work alone, without our interference. Why? Because, I have not, like God, the hearts of men in my hand, as the potter has the clay, to fashion them at my pleasure. I can go no farther with the word than to the ear; I cannot enter the heart. Since then man cannot pour faith into the heart, no one should be violently forced and compelled to believe. God can only do this, and make his word efficacious in the souls of men. The application of such force produces only false shows, outward bustles, apish mockery, and human additions; and thence, specious saints, deceivers, and hypocrites. In all this there is no heart, no faith, no love. Where these three things are wanting in a work, be it ever so correct and good, it will amount to nothing.

CHRISTIAN MESSENGER.

EDITED BY T. J. SAWYER AND P. PRICE, NEW-YORK,
AND ABEL C. THOMAS, PHILADELPHIA.

SATURDAY, JUNE 22, 1833.

RELIGIOUS SERVICES

At the Orchard-street Church, and at the New Church in Sixth Avenue, foot of Amity-street commence regularly every Sabbath at half past ten in the morning—half past three in the afternoon, and at eight in the evening.

ORCHARD-ST. CHURCH.

By a Resolution of the Board of Trustees, Pew holders are requested to pay the Pew rents to the undersigned, at the office of the Messenger—entrance at the Drug store No. 2 Marble-building Chatham-Square.

The first quarter of the present year is due, and those in arrears will confer a material favor by leaving it as above, as early as may be, as the Trustees will soon have occasion to appropriate it.

P. PRICE.

MORAL WASTES OF THE WEST.

It is unnecessary for us here to particularize the many accounts which have been laid before the public, from time to time, by the more zealous friends of the popular benevolent societies of the day, of the gross irreligious character of our fellow citizens at the west—of the great moral desolations which pervade almost every section of that country. The subject has been so much preached and written upon, that all, from the highest to the lowest, must be familiar with it. The "Valley of the Mississippi," particularly, has called forth much sympathy, and more—money, to renovate and christianize its benighted population. But a year or two since, it will be recollected by the reader, THIRTY TO FORTY THOUSAND DOLLARS were expended there, in merely "INCIPIENT OPERATIONS."

It has been the evident aim of the active movers in these Societies, to enlist national prejudices and interests. We are a strange kind of people—strongly tinged with feelings of nationality. The very terms "National," "American," &c. possess a species of talismanic charm to which we all, in a greater or less degree, pay homage. Do but unfurl the standard with these watchwords, and we imperceptibly rally around them and shout our adhesion—in far too many instances without examining to see whether there is one particle of resemblance in them to what we suppose them to be. These peculiarities have by no means been lost sight of by our zealous limitarian friends. Hence have arisen, in numbers that would almost vie with the locusts of Egypt, "American" and "National" Bible, Tract, and Missionary Societies, for the purpose of gathering in the hard earnings of men, women and children, to aid in the all-important work of "christianizing the world." At the first, all denominations seemed to lay to the work with a zeal which bid fair to carry every thing before it. For a long time, however, we have felt satisfied that so singular an association could not well hold together. Our conjectures are daily verifying. Jealousies commenced among the different sects. Episcopalians, Methodists and Baptists very soon found there was not that degree of fellow feeling they had anticipated—that the magic term of "union" is sometimes deceptive—that, in short, it was not very pleasant to be "hewers of wood, and drawers of water," to the Presbyterian denomination, and one after another, therefore, silently withdrew.

The Episcopalians, we believe, set the example. Subsequently the Methodists withdrew, and these "mammoth associations" are now left, if we mis-

take not, to the dictation of Presbyterians, save now and then a member of the other denominations, who still hold, with great pertinacity, to their "first love." At first they seemed to retire under a kind of sullen gloom—by and by a word of doubt was ventured as to the policy of proceeding in the Societies, and eventually it broke out into audible complaints.—Latterly they have seemed inclined to wage a more violent war towards each other. We doubt not good will grow out of it. There is an old observation, "Who shall decide when doctors disagree?" We trust, however, the answer is ready here—Let the community step forth promptly and judge for themselves. Let them at least be cautious how they trust to the specious professions of others.

The active managers in these measures have been time and again accused of sectarian designs; and it has been as frequently denied. And yet we have now the public and unequivocal accusation against them, by one of the parties in the original association, that their "ministers go out as agents or missionaries, under national colors, in order to concentrate the influence and draw upon all the churches, for the accomplishment of objects and plans which, in the very nature of the case, must mainly contribute to the spread and establishment of the churches of which they are ministers; and they are generally of the PRESBYTERIAN and CONGREGATIONAL CHURCHES."

But our purpose in these observations was to introduce an article from the last Christian Advocate and Journal, with some remarks of the editors of that paper, appended, of a strong reprehensive character against these popular Societies. And certainly we ought not to slight the testimony; for they doubtless have been sufficiently familiar with the "secrets of the cabinet," to speak understandingly. We hope our Methodist friends will no more raise the cry of "infidelity," "religion is in danger," &c. if we should happen to agree with them in opinion, on the manifest designs and dangerous policy of these overgrown associations.

The editors of the Advocate and Journal introduce the subject by an extract from the Western Monthly Magazine, published at Cincinnati, and edited by Judge Hall, complaining seriously, and we doubt not justly, of the slanderous reports, rendered by agents and missionaries, of the western character. The editors then continue, as follows:

"The reader will readily perceive from this extract, that neither we nor our predecessors, nor our correspondents, are singular in our complaints against the misrepresentations of Eastern strangers who go to the West as Agents or Missionaries. We have affirmed, and we have not seen it contradicted, that these misrepresentations arise from two causes: first; an ignorance of the people in the West; and secondly, a desire to awake the sympathies of the Christian public in the East, that their contributions may be more liberal.

The keen sense of these wrongs which the Western people feel, and the strong objection which a majority of them have to the prevailing American systems of benevolence, may have induced, in the following article, language which is not sufficiently discriminative. There can be no objection to the visits, ministry, or operations of any missionary, or agent, sent out by a church in its own proper name. Let him profess himself to be the missionary sent out by that Church, for the particular interest of that portion of the Lord's people under the care of that Church, and all will greet him kindly, and bid him God speed, in the far-off West. The objections lie, only when Ministers go out as agents or missionaries, under national colors, in order to concentrate the

influence and draw upon the resources of all the Churches for the accomplishment of objects and plans which, in the very nature of the case, must mainly contribute to the spread and establishment of the Churches of which they are ministers; and they are generally of the Presbyterian and Congregational Churches. This is the principle on which we resist the national benevolent societies; adding thereto the consideration of the fact, that these societies tend rapidly and powerfully to throw down all the great, distinctive, and well-defined limits of Christian doctrine, and to bring into the Churches, a species of latitudinarianism the ruinous effects of which we now see in the Presbyterian and Congregational Churches. What are the doctrines of these Churches of the present day? no man can tell. They are unsettled and wrecked under the action of these American societies, which, in order to concentrate the influence and resources of the public upon particular bearings, have submerged all distinctive doctrines, and at this very moment menace the existence of Church identity. All these evils would have been avoided, and much more good attained, if the benevolence of the country were exerted on a different principle: i. e. let each Church have its own benevolent societies, and where there is a common interest, they would reciprocate. And there can be no doubt but what the religious emulation thus produced, would much more than compensate for the loss of the advantage of a national color. And this great point would be gained: viz. a saving of the enormous expenditures from the public contributions, for salaries and agencies. Let any candid unprejudiced man take up the annual reports of the American Societies, and see how much of the public charity is expended in this way, and he will be astonished. This ought not so to be. If the parties concerned do not remedy it, public sentiment will correct it shortly. We consider these questions as vital to the peace and prosperity of the American Churches.

We shall now give the communication, which caused these remarks, over the proper name of the writer; and ask the New York Evangelist, if it have courage to give the proper name of "W. C." who so grievously slandered Indiana, some weeks since?"

We have felt it necessary, to copy their remarks at length, that the reader "may readily perceive that" Universalists "are not singular in their" opinions on this subject. We say, go on brethren, demolish the Hydra as speedily as may be, but be specially cautious you do not rear a worse one in its room. And of this caution, in regard to the Methodist denomination, we conceive there is abundant need, even at this early period.

Here follows the communication to which the remarks of the editors of the Advocate refer. The reader cannot but admire the correctness of the picture, in the closing part of the article. P.

WESTERN OPINIONS.

I consider the subject matter of the columns of the Advocate, of the first importance to our rising west. Its lucid disquisitions of the Calvinistic controversy, national societies, and sundry other subjects of similar character, or connected with them, are well calculated to enlighten the public mind on some points of vast importance.

The reflecting part of our community think you cannot be too reprehensive on the several items of your animadversions, particularly at this time, when the invading phalanx of eastern missionaries and agents present so formidable a front, and lay such vigorous siege to the rising villages, flourishing towns and richer cities of this our far-famed valley; for be it known, that though commissioned to the poor, it is only on

the rich, it is only on such sections as prospects of importance brighten on, and on but few of our isolated hamlets, on but few of the ten thousand of less attractive log cabins of these *moral wastes*, do the superior radiance of their *efficiencies* shine.

The time was, and I well remember it, when numbering a population of sixty or seventy thousand souls, the two states of Missouri and Illinois possessed no attractions for the Presbyterian ministers or the eastern missionaries. We were then poor; our inhabitants were the tenants of log cabins, our settlements were scattered over a vast extent of country, our towns were indigent, few, and far between, our roads were blind traces, denoted by the blazed trees of the forest, or the far distant stakes of the prairie; yet an indefatigable itinerant ministry sought us out, even in our most remote and least accessible situations, and aided by an able locality, both of the Methodist and Baptist churches, there were but few of our most isolated sections unblest, or left destitute of Gospel light, and how we have become such a *moral waste* as we are now represented to be by eastern missionaries, and societies' agents, is a paradox, we believe, those self-sufficient gentlemen themselves cannot solve. At the time I speak of, not a Presbyterian minister was heard in the two states. I well remember the first arrival. It was in 1817; our country had begun to develop its immense resources, our cities and towns to multiply, and flourish, and wealth to pour in. It was then, and not till then, that their generous sympathies began to awaken for us: their first announcements were almost universally greeted: every heart beat high with expectation. We had hitherto been satisfied with our preachers; we thought some of them possessed elevated talents—but we heard that profoundest learning and talents of the first order; talents from the far-famed seats of learning in the east, were on their way, and our anticipations were raised to their utmost height; they came—they preached—we heard, and "O what a fall was there!" How far they fell below our lowest expectations, I cannot describe, yet still maugre all public opinion, they arrogated to themselves exclusively the title of *efficient ministry*. And to this day it is (to a connoisseur of men and manners,) not a little amusing to hold converse with, or hear a society's agent, or an eastern missionary fresh from college, just in the field of his operations, more efficient in learning than in common sense, and better read in books than men, full of the importance of his mission, but fuller of himself, the attitude he sustains, the importance he assumes in relation to us rustics, the superiority he feels (if he have sense enough to try) he cannot conceal, but few strive to conceal it; they take it for granted that we conceded to them; why? they are educated men who have come hundreds of miles to shed their superior radiance on us poor heathens.

It is to the influence of such materials as these that our religion, morality, and literature are commanded to bow down. They are now rapidly advancing their interests under the sanction of national societies, which, though under their own immediate control, are so directed as to excite the public liberality, the efforts of all other sects that can be laid under requisition are enlisted in the cause to keep up popular sentiment.

I compare these institutions each to a steamboat, owned, commanded, and piloted by Presbyterians and Congregationalists, wooded and worked by Methodists, Baptists, non-professors, &c. as firemen, engineers, &c. her figure head is painted "Universal Benevolence," her destination is to the "moral wastes" of the west; her bills of lading are speciously endorsed to the heathen of these benighted regions; her invoices are all

in her captain's hands; her freight, the hard earnings of generous dupes, is all in the hold, safe stowed away in Presbyterian casks, to be disposed of as policy may dictate. The steam is raised—the union flag is hoisted—the wheels are in motion, and down the stream of popular opinion she majestically glides. The banks are lined with admiring, and benevolent thousands of all classes cheering her on, and casting on her broad deck their liberal contributions to her freight; her subordinates are pushing up her fires, while her chief officers from her bow are vociferously haranguing the thronging multitudes on shore, on the superior properties of her structure, timbers, machinery, crew, destination, &c. awakening all sympathies, and enlisting all hearts in her favor to the deterioration of every similar steamboat.

J. SCRIPPS.

CLINTON LIBERAL INSTITUTE.

This promising Seminary owes its origin to a want, which has been long and deeply felt by a very respectable portion of the community, of an institution, where an education might be obtained without being subjected to the blighting influence of religious intolerance and dogmatism. It is a well known fact that our Limitarian neighbors not only have, but make their boast of having, under their control a great majority of the public seminaries of learning in our land. To say that they make a profitable use of the power which they thus possess, is but to pay a merited compliment to their worldly policy. Their influence is, we believe, uniformly exerted with the design of giving strength and permanency to their own party and power.—Not unfrequently the whole mass of revival machinery is put in operation in the very bosom of the school, and then report, especially at a distance, tells great things that have been and are doing. Individuals who do not believe these fanatical excitements to be the especial work of God's Spirit feel that this is a grievance to which they ought not to be subjected. But the evil stops not here. When the "revival," so called has passed away, and thank God, they are necessarily short-lived, the pupils are still under the necessity of listening daily to instructions more or less tinctured with sectarianism. We need not pursue the subject. The community is already apprised of the constant and persevering exertions of Limitarians to proselyte children and youth to their own wretched faith.

Universalists have generally and long been affected by the rank injustice of these proceedings. They have felt that the Professor, Tutor, or Teacher, was not in that capacity a minister of religion, and that he was overstepping the bounds of his duty whenever he attempted to introduce his peculiar notions on this subject, which he could not but know made no part of his business, and must in all probability be displeasing to a portion at least of his employers. Children and youth are, or should be, sent to school, not for the purpose of learning Calvinism or Arminianism or Universalism, but the various branches of a useful or polite education. In the same school are probably congregated children of parents belonging to all these sects—parents equally sincere in their opinions, and equally desirous that their offspring should be educated in the way of truth. How shall the Teacher act? If he inculcates religious sentiments at all, he must inculcate such as he himself believes to be true. But what he believes to be true, is regarded as false and dangerous by perhaps a majority of his patrons. He must therefore, either leave religion to parents, guardians and ministers of their own or their children's selection, or by officiously intermeddling with what

does not concern him, expose himself to their censure. Which shall he, which ought he to do? Let him do his duty. Let him instruct his pupils in every branch of education required of him. But let him not attempt religion. It is not his business. The community is supplied with religious teachers already. Every town and village has its house of prayer, and its pastor. If any superior advantages are desired, let the father send his son to the Theological School—to such a one as he approves.

It is on this principle the "Clinton Liberal Institute" is founded. Although originated and thus far built up almost exclusively by Universalists, it is still not a Universalist Seminary. It is a scientific and literary, not a sectarian, Institute. It has for its object, not to inculcate religion, but to afford opportunities for the acquisition of learning.

As we have lately enjoyed the pleasure of visiting this Seminary we have thought that an outline of its brief history, a description of its buildings, and a glance at its prospective usefulness might not be uninteresting to our readers. If to any degree it should call forth the attention of our friends to its claims upon their patronage and support, we shall feel more than ordinary gratification.

The Clinton Liberal Institute was organized in June, 1831, by appointing a Board of Trust and an Executive Committee. The Board of Trust is composed of 18 members who are scattered throughout the State.—The Executive Committee of 5 located in the vicinity of Clinton. In May 1832, a very neat and convenient building 40 by 25 feet, and 2 stories high was built for the Ladies' School, and in December 1832 a spacious and well arranged structure of stone 93 by 52 feet, and four stories high, was completed for the Institute. It contains 44 rooms for students, and one Lecture Room 48 by 26 feet. The basement is adapted to the accommodation of a family.—The Students' rooms have each two windows, a very convenient recess for a bed and close press, and will accommodate 2 or even 3 pupils if necessary. They are warmed by wood in a patent fire place at a small expense. Students furnish their own rooms.

The Principal is at present Professor of Languages. Besides the Principal there now are a Professor of Mathematics and one Assistant.

The present number of Students in the Institute is about 50, and in the Ladies' School about thirty in addition. As no rent is charged for rooms or use of Library (of which there is a small but increasing one) the annual expenses exclusive of Books, light, and fuel are only about \$100.

The course of instruction embraces every branch of education usually taught in our American Colleges. New Professorships will be added whenever circumstances shall require.

Of the location we may be permitted to speak. The village of Clinton (Oneida co.) is 7 miles distant about S. W. as we should judge, from Utica, is delightfully situated, having some of the pleasantest scenery in that section of the state. The Institute overlooks a beautiful valley on the skirt of which it is located. For health, pleasantness, moral and intellectual character of its inhabitants, few villages can compete with Clinton. Considered as a Seminary for our friends throughout the state, the location is central and easy of access, and is an institution, we believe, every way worthy of public attention and patronage. To our friends in the large cities, particularly New-York and Philadelphia, it offers advantages which should not be neglected.

We gladly avail ourselves of the opportunity to speak a word in behalf of the Institute's Library.—Great service may easily be rendered by a liberal

donation in books, toward which almost every individual can contribute something. Books of every kind are acceptable, but standard works are appreciated. For the handsome donation remitted by a few friends in New York, the Institute feels itself under corresponding obligations, and the writer hopes that New York and Philadelphia will yet do much in this way.

We cannot close without expressing our conviction that this Seminary has now successfully commenced a prosperous career of usefulness. We had felt that circumstances required an institution as decidedly Universalist in its character, as most Colleges are Limitarian. But we now believe that such extremes though opposite will hardly produce the salutary medium which the case demands. Let us found and support academic schools free from the bias and prejudices of sectarianism, where sincere and enlightened christians of all sects may educate their children in the best manner, without suffering under constant apprehension that their minds will be drawn from the truth, and turned to fables and falsehood. Let us endeavor to convince our Limitarian friends that the principle upon which they act in this manner is radically wrong—for ever inconsistent with the golden rule of doing to others as they would that others should do to them. Let us ask them to suppose the case reversed. Suppose Universalists possessed the power and abused it to their party purposes as they themselves now do.—That they could hardly send their children to a school where Universalism was not instilled with every lesson into their minds. Would they then feel that it was right? Once more we repeat, let us found and support schools which shall be free from religious influence. Let religious instruction be given by the teachers of religion, and if it is found necessary, or thought advisable, as we believe it soon will be among Universalists to establish a Theological Seminary for the education of young men preparing for the ministry, let it be entirely distinct, separate in location as well as object, from our public literary and scientific institutions. S.

LIFE OF MURRAY.

We gratefully acknowledge the receipt of a copy of the new edition of the Life of Murray, presented us by the Publisher, Br. Whittemore. It is a handsome 12 mo. volume, the body of the work comprising 238 pages, with an "Appendix" by Br. W. of 34 pages, making in all 272 pages, put up in neat muslin binding, at 50 cents per copy. The Appendix embraces many important particulars in relation to Murray, compiled mostly from his "Letters and Sketches of Sermons," which are calculated to add to the general interest of the work.

It is known already to our readers that Messrs. Marsh, Capen and Lyon have it in contemplation to issue another edition, at a still less price. We shall regret extremely any competition between the respective publishers of this work, that shall result in individual loss to them. Such a course is needless. The work possesses, in and of itself, a value that will ever command a rapid sale, only let them hold it at a fair price.

We would not indulge in partialities in the case, but we may say to the Universalist public, you cannot circulate too many of the books, let them come from whom they may. If you are supplied yourselves, present them to your children and friends. No work, among our list of books, is probably better calculated to arrest the attention of those ignorant of our peculiar sentiments, than this. The thrilling interest which pervades the narrative throughout, will invariably arouse the sympathies

of even opposers. And no one, how objectionable soever Universalism may appear to him at the first, can rise from the perusal of it, without full conviction that there has been at least one honest and sincere believer of the sentiment, however erroneous may have been his conceptions of religious truth. P.

The Saturday Courier closes an article announcing the acquittal of Rev. E. K. Avery, with the following language:

"But if he be guilty—(we say not—we do not insinuate that he is)—better had it been for him that the jury had so pronounced him, and that the extreme penalties of the law had been inflicted. Death, however ignominious and degrading, would be a blessing compared to the life, which is in reserve for him. Shunned—hated—abhorred by his fellow creatures, to the reality of wretchedness, there will be added the consciousness of deserving it. With him, moments will acquire the duration of days, and the worst of all torture, a guilty conscience, will forever sit gnawing at his heart. Every breeze that blows will come to him laden with the shrieks of his victim; and in the silent watches of the night, hideous forms will be ever present to his imagination. However he may deport himself to the world, in his own bosom there can be no concealment. There the horrid truth must be predominant, and no excitement can overcome the sufferings which its scorpion stings will forever inflict. Whatever he may be to others, to himself he will be a torment and a curse; a hissing and desolation in the frightful wilderness of his own thoughts, and should he attempt to ascend the pulpit of the Most High God, whose laws he has outraged—whose denunciations he has provoked—every word that he utters from the sacred desk, will enter like lightning into the inmost recesses of his own soul, searing, and burning, and destroying all his feelings and affections; and to him the promises of Holy Writ will but serve to show the hideous desolation of his prospects; and its words of mercy and peace will be like barbed arrows."

Who will dispute the correctness of this picture, in its leading features? And acknowledging it, will any one pretend for a moment that there is not present punishment, awful in its nature, attendant on conscious guilt? Experience, that stern and unyielding Teacher, will ever sweep away the idle speculations of man. P.

TO DELINQUENT SUBSCRIBERS.

We have some subscribers who are still owing us for the first, as well as the second vol. of the Messenger. We have been fed thus far by promises from them of speedy payment, and by assurances from others that they were "good," that the money would "come by and by," &c. Now it must appear evident to all, that no man can live long on such unsubstantial food—we cannot, at least, and how much soever we may dislike dunning, we are compelled to say to these individuals that arrearsages must be speedily closed. We have had, at the best, an unprofitable task, in commencing our work, and surely we should not be so long deprived of the small pittance that is justly our due. If individuals cannot pay, let them advise us of it immediately, that we may govern ourselves accordingly.

We have some who make loud professions of interest in our behalf, at the commencement, and have sent names for the paper, which they were to be accountable for, and though nearly two years have elapsed, we have seen no solid evidence of their sincerity. What are we to think of such friends? We know what we shall have to do with them, if arrearsages are not soon closed—*Strikes them from our*

list, and save ourselves the expense of labor and paper for the future, at least. Every thing we are using in our business, is the same as cash down, and subscribers should remember this. To them the respective amounts are nothing, as it were, individually. Collectively, to us, they are every thing. A list of subscribers is useless, and worse than useless to us without pay. Shall we be gratified in seeing the business attended to by those concerned? We hope so surely. P.

LADIES MAGAZINE.

No. 6, for June, of this interesting Periodical, has just reached us. *CONTENTS*—Original Miscellany—Musings of an Invalid, No. 1. Reading. Short Readings. An Incident at a Coronation. A Sketch of Aunt Lydia. The Slanderer. A Sketch from Life. A Chapter from the Book of Marriage. Mary, the Mother of Washington. Female Education in Greece. Science and Sentiment. Woman's Sphere. Phrenology Applied to Character. Bunker Hill Monument. Woman's Patriotism. Original Poetry—The Druid's Hymn. The Return. Twilight. To the Wall Flower. Literary Notices. Pencil Sketches or Outlines of Character and Manners. The Family Prayer Book. Clara Newgent, or the Progress of Improvement. Indian Traits. New Publications. To Correspondents. The May No. has never been received. Will the publishers forward it, as we are desirous of preserving a regular file. The Magazine it will be recollected, is edited by Mrs. Sarah J. Hale, and published by Messrs. Marsh, Capen & Lyon, Boston, at \$3 per ann. P.

Our present No. was so far advanced when we received the Magazine and Advocate containing the proceedings of the New York State Convention of Universalists, that we are compelled to omit them this week. We had intended, also, to have given the list of Ministers in this number, but other arrangements crowd it by. We shall insert both in our next.

MARRIED,

In this city on the 11th inst. by the Rev. T. J. Sawyer, Mr. Horatio N. Grey, and Miss Content P. Joy.

In the city of Hudson on the evening of the 17th inst. by the Rev. T. J. Sawyer, Rev. William Whitaker, Jr. Pastor of the first Universalist Society in that place, and Miss Jane E. daughter of the late Cornelius Miller, Esq.

In Hudson on Monday evening last, by the Rev. Mr. Whitaker, Mr. William Carpenter, and Miss Mary Hollenbrek, daughter of Wm. Hollenbrek, Esq. all of that city.

RELIGIOUS NOTICES.

Br. B. B. Hallock, will preach at Annsville, (Peekskill) on Saturday evening June 22d, and Sunday forenoon, June 23d, (to-morrow.)

Br. S. J. Hillyer will preach at Newark, N. J. on the 5th Sabbath in June, (30th inst.)

Br. Andrews (of Philad.) will preach at Danbury, Con. on the 1st Sunday in July; at Bethel on the Monday evening following; at Newtown on Tuesday afternoon or evening (the 9th); at Bethlehem on Wednesday evening, (the 10th) at Litchfield, South Farms, Thursday evening, (the 11th); at Wolcottville, Friday evening, (the 12th); at Winsted on the 2d Sunday of July, and at Collinsville on Monday evening the 15th.

CONVENTION SERMONS.

Just received at this office, a large supply of Convention Sermons, a neat 18 mo. volume, containing Sermons from Brs. S. Cobb, S. Streeter, M. Rayner, T. Jones, H. Ballou, and C. F. LeFevre, delivered before the General Convention of Universalists at Concord, N. H. in September last. For sale by the dozen or single. Price 25 cents, retail. June 22.

THE RESTORED DAUGHTER.

ST. MARK, V.

She ceased to breathe, and o'er her brow
The clouded dews of death were spread,
And her sweet voice, so bland and low,
Murmured its last; and prayers were said,
And holy vesper hymns were sung,
And trembling lips the dirge prolonged,
And wailing through the wide halls rung,
And mourners to the death-room thronged—
For she who lay so cold and still,
Within the snow-white linen there,
Had been the light of vale and hill—
The star of all Judea's fair.

No newly gathered spring-flowers threw
Their rich and balmy freshness round—
No funeral wreath of heavenly hue
That pale young sleeper's temples bound:
For autumn's leprosy had been,
With withering breath, thro' Heshbon's groves,
And lone Elealeh's bowers were seen
Relinquishing their summer loves;
And the small fingering vias which crept
Along Engeddi's terraced walls,
Drooped wearily; and cold dews slept,
Mid leaves, like glittering coronals.

Oh, 'tis a saddening thing to stand
Beside the beautiful—the dead—
And mark the still, small, lifeless hand,
Out o'er the heavenless bosom spread;
To gaze upon the half-closed eye,
The lips compressed, the close bound-hair,
Where dwelt the spark of mystery,
Which flies at death through upper air.
'Tis a subduing thing—we turn
With our dissolving hearts, and treasure
Low in the depths of memory's urn,
Our sorrows in their utmost measure.

But, soft! a stranger's foot hath cross'd
The threshold of yon darkened room—
A stranger bends above that lost,
Frail blossom of untimely doom.
What doth he there? The wailings cease—
There broken-hearted parents rise,
What are his words? They breathe of peace—
Thinks he that death will yield his prize?
"She is not dead she only sleeps,"
They answered him with bitter scorn;
Again despairing Jarius weeps,
All comfortless, his only born.

He heeds them not—the stranger guest
His mild blue eye turns mournfully
From their blasphemous taunts, to rest
Upon the unconscious form of clay.
And oh, can aught of earth portray
The holy heaven of that dear glance—
Silent the scoffers turned away,
Their hearts grew still as in a trance—
Their hands waxed nerveless, for they knew
By that one look their eyes had seen
The far-famed dread of priestly Jew—
The persecuted Nazarene.

He took the maiden's hand and said,
"Talitha cum,"—and life and light
Gleamed instant forth—the mourned, the dead
Rose from her icy thrall of night—
Glowing with vernal health, she stood
Enveloped still in winding sheet—
And the astonished multitude
Fell prostrate at the Savior's feet. JULIET
Philadelphia Casket.

MY MOTHER.—A Fragment.

"Of those who sleep in death so cold,
Forever hid from human view,
Should many a tender tale be told,
For many a tender thought is due."

My mother! my sainted blessed mother!—
The tears of sorrow trickle down my cheeks,
When the fond recollections of thy care and
watchful tenderness over my infant and youth-
ful days, sweep across my now buffeted and
troubled mind. Oh, that these days and years
of childhood were yet to come; but they are

past, never more to return—manhood comes,
and with it sorrow and care. Yes, time is ever
on the wing, hours, days, and years have fled
by, and I poor mortal, was almost unconscious
of it. When young I wished for age, strength
and manhood; when maturity had crept upon
me, I almost wished for youth again. With a
retrospective eye, I could see much in my past
life to criticise upon. My time had often been
misspent—oft folly had been approved and vir-
tue rejected. I had in many cases disobeyed
the last dying charges of my mother. They now
serve as a "hell" to my conscience. Young, as
I was, and fickle and fanciful as I have been
since, the last impression still remains stamped
upon my memory. She pressed her pale and
death quivering lips to my youthful cheek, and
with a sigh of love and sorrow, said: "My
child, I now commend you to the care of heaven,
may its blessings attend you. I have nothing
to bequeath to you save my blessing; so live
that you may have comfort in this life yourself,
and reflect honor on your departed parents. I
hope to meet you in the mansions of bliss, in
common with all mankind." She sunk back
upon her pillow; and her spirit quietly winged
its way into eternity. I caught her clay cold
hand, and kissed it again and again. I could
have wished her back on earth, but she had
gone the way "from whence no traveller re-
turns."

Than parental love, nothing can be stronger,
or more pure; ten years have now elapsed since
I saw the last green sward laid upon my mo-
ther's grave, and still my thoughts glide along
upon her memory like a small bark on a smooth
and unrippled stream. The kind, consoling, and
tender advice of a mother makes lasting impres-
sions on the mind of every one who may have
an opportunity to receive them, and ultimately,
if adhered to, profits the receiver.—*Genius of
Liberty.*

SORROW FOR THE DEAD.

The sorrow for the dead is the only sorrow
from which we refuse to be divorced. Every
other wound we seek to heal; every other af-
fliction to forget; but this wound we consider
it a duty to keep open. This affliction we cher-
ish and brood over in solitude. Where is the
mother who would willingly forget the infant
that perished like a blossom, from her arms,
though every recollection is a pang? Where
is the child that would willingly forget the most
tender of parents though to remember be but to
lament? Who ever, in the hour of agony, would
forget the friend over whom he mourns? Who
even when the tomb is closing upon the remains
of her he most loved, when he feels his heart,
as it were, crushed in the closing of its portals,
would accept of consolation that must be bought
by forgetfulness? No, the love which survives
the tomb is one of the noblest attributes of the
soul. If it has its woes, it has likewise its de-
light, and when the overwhelming burst of grief
is calmed into the gentle tear of recollection,
when the sudden anguish and the convulsive
agony is over, the present ruins of all that we
most loved, is softened away into pensive medi-
tation on all that it was in the days of its lov-
eliness. Who would root out such a sorrow
from the heart though it may sometimes throw
a passing cloud over the bright hour of gaiety,
or spread a deeper sadness over the hour of
gloom, yet who would exchange it even for the
song of pleasure or the burst of revelry? No,
there is a voice from the tomb sweeter than
song; there is a remembrance of the dead to
which we turn even from the charm of the liv-
ing. Oh, the grave! the grave! it buries every
error; covers every defect; extinguishes every
resentment! From its peaceful bosom spring
none but fond regrets and tender recollections.

RELIGION

There is a stage in the progress of civilization,
at which religion forms the principal figure in
the picture of society, and appears the grand
agent in shaping the business of human life.
The stage of civilization, at which this remark-
able phenomena appears, is neither the lowest
of all, nor the highest, by any means. It is
rather one of the stages which immediately fol-
lows, and is very near the lowest. It is not the
lowest of all, because, in that situation, the busi-
ness of providing the means of subsistence is so
laborious and distressing, as to occupy the mind
entirely, and leave little room for any other
thought; and leaving no man any thing to give
to a priest, to create a motive to no man for be-
coming a priest. On the other hand, the mere
ritual of religion never spreads itself far over the
field of thought and action at a stage of any great
mental improvement; because, in proportion as
the human mind improves, its notions of the at-
tributes of God are elevated; and elevated no-
tions of the great object of religion are altogeth-
er inconsistent with the tyranny of its formal
observances. Whenever the Divine Being is
distinctly conceived as a being of infinite wis-
dom and goodness, all frivolous acts performed
as service to him are instantly discarded. They
are immediately seen to be acts which none but
a being of very limited wisdom and goodness
can possibly approve. No acts can be supposed
to be acceptable to a Being of perfect wisdom
and goodness, but such as are conducive to some
useful end; that is, to increase the happiness
of sensitive beings. In proportion, therefore,
as civilization advances, and the human mind is
improved, services to mankind come more and
more to be regarded as the only services of reli-
gion; and beneficence and inward piety nearly
all in all.—*Edin. Review.*

PEWS IN THE ORCHARD-ST. CHURCH.

Persons desirous of procuring seats in the Or-
chard-st. church, can make application to the Sexton
at the church on Sundays, or at the office of the
Christian Messenger, No. 2 Marble-Building, Chat-
ham-Square, at any time through the week, as a
plan of the church is always kept at the latter
place for inspection.

UNIVERSALIST BOOKS.

The following Universalist Books are kept constant-
ly for sale at the Messenger office, 2 and 3 Marble
quiding, Chatham-Square, New York.
Christian Messenger, Volume I. bound, 2 dolls.
Murray's Life, with preface and notes, 75 cents.
Ancient History of Universalism, from the age of
the apostles to the Reformation. Price \$1.20.
Modern History of Universalism, from the Reforma-
tion to the present time. Price \$1.20.
Pickering's Lectures, in defence of Divine Revelation
With a Likeness of the Author. 75 cents.
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Notes on the Parables 75. Sermons on Important Do-
ctrinal Subjects, 37 1-2.
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Smith on Divine Government, showing that God fore-
ordained human events, and is conducting all things,
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tive work, in which the objections to Universalism,
particularly those founded on the words everlasting,
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price 31 cents.
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Whittemore. In this work all the New Testament Pa-
rables are explained at length. 62 1-2 cents.

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